

Studien zum Neuen Testament
und seiner Umwelt

22

STUDIEN ZUM NEUEN TESTAMENT UND SEINER UMWELT (SNTU)

Serie A, Band 22

Herausgegeben von DDr. Albert Fuchs
o. Professor an der Theologischen Fakultät Linz

Die "Studien zum Neuen Testament und seiner Umwelt" (Serie A = Aufsätze) erscheinen seit 1976, mit Originalaufsätzen oder bearbeiteten Übersetzungen sonst schwer zugänglicher Artikel. Inhaltlich werden wissenschaftlich-exegetische Arbeiten bevorzugt, gelegentlich auch historische und philologische Fragen behandelt.

Alle Manuskripte, Korrekturen, Mitteilungen usw., die die Serie betreffen, werden an den Herausgeber, Prof. DDr. Albert Fuchs, Blütenstr. 17, A-4040 Linz, erbeten. Es wird darum ersucht, die Manuskripte weitgehend unformatiert sowohl auf PC-Diskette (Textverarbeitung mit WinWord) als auch ausgedruckt einzusenden. Abkürzungen, Zitate und Schreibweise (Angabe von Untertiteln, Reihe usw.) sollten den bisher erschienenen Bänden entsprechen bzw. sich nach TRE richten. Hebräische Texte werden bevorzugt in Transkription gedruckt.

Die Redaktion des Bandes wurde von Mag. Eva Maria Greiner vorgenommen.

Anschriften der MitarbeiterInnen:

Mag. Franz Böhmisch, Bethlehemstr. 20, A-4020 Linz

Prof. Dr. Udo Borse, Antoniusstr. 18, D-53913 Swisttal-Sträßfeld

Prof. Dr. Dr. Heinz Giesen, Postfach 1361, D-53760 Hennef

Prof. Dr. Martin Hasitschka, Karl-Rahner-Platz 3, A-6020 Innsbruck

Rev. Prof. Maurice Hogan, St Patrick's College, Maynooth, Ireland

Bianca Lataire, Faculteit Godegeleerdheid, St.Michielsstraat 6, B-3000 Leuven

Dr.habil. Günter Röhser, Wieland-Wagner-Str. 5, D-95444 Bayreuth

Prof. Dr. Wilhelm Pratscher, Schubertgasse 5/13, A-1090 Wien

Dr. Stefan Schreiber, Derchinger Str. 41a, D-86165 Augsburg

Die von den Mitarbeitern und Rezensenten vertretenen Positionen und Meinungen decken sich nicht notwendigerweise mit denen des Herausgebers.

Copyright: Prof. DDr. A. Fuchs, Linz 1997. Alle Rechte vorbehalten.

Bestelladresse: Studien zum Neuen Testament und seiner Umwelt
A-4020 Linz/Austria, Bethlehemstraße 20

INHALTSVERZEICHNIS

UDO BORSE

Der lukanische Verzicht auf Betanien..... 5

STEFAN SCHREIBER

Der Glaube in der Wunderdeutung von Apg 3,16 25

MARTIN HASITSCHKA

"Die Frauen in den Gemeinden sollen schweigen" 1Kor 14,33b-36 -

Anweisung des Paulus zur rechten Ordnung im Gottesdienst..... 47

GÜNTHER RÖHSER

Mann und Frau in Christus.

Eine Verhältnisbestimmung von Gal 3,28 und 1Kor 11,2-16..... 57

MAURICE HOGAN

The Law in the Epistle of James 79

HEINZ GIESEN

Im Dienst der Weltherrschaft Gottes und des Lammes:

Die vier apokalyptischen Reiter (Offb 6,1-8)..... 92

BIANCA LATAIRE

The Son on the Father's Lap

The Meaning of εἰς τὸν κόλπον in John 1,18..... 125

WILHELM PRATSCHER

Schriftzitate im 2. Klemensbrief 139

FRANZ BÖHMISCH

»Haec omnia liber vitae« :

Zur Theologie der erweiterten Textformen des Sirachbuchs 160

ALBERT FUCHS

Die Agreement-Redaktion von Mk 6,32-44 par Mt 14,13-21 par Lk 9,10b-17

Ein vorläufiger Entwurf 181

REZENSIONEN 204

Abir A., The Cosmic Conflict of the Church (Fuchs) 278

Archiv Bibliographia Judaica. Bd. 5 (Fuchs) 204

Aufstieg und Niedergang der Römischen Welt (ANRW). II 26 3 (Fuchs)..... 219

Bauer J.B., Studien zu Bibeltext und Väterexegese hg. von A. Felber (Fuchs)	213
Becker J., Annäherungen, hg. von U. Mell (Fuchs)	213
Bibellexikon, H.Burkhardt u.a. (Hgg), Bde 1-6 (Fuchs)	205
Bieringer R. (Hg), The Corinthian Correspondence (Fuchs)	218
Bock D.A., Luke II (Fuchs)	259
Bormann L., Philippi. Stadt u. Christengemeinde zur Zeit des Paulus (Schreiber) ..	272
Bovon F., Das Evangelium nach Lukas. 2 (Fuchs)	261
Braaten C.E.-Jenson R.W. (Hgg), Reclaiming the Bible for the Church (Fuchs)	216
Brandt E. u.a., Gemeinschaft am Evangelium. Fs W. Popkes (Fuchs)	212
Dauer A., Paulus u. d. christliche Gemeinde im syrischen Antiochia (Fuchs)	269
de Boer M.C., Johannine Perspectives (Niemand)	266
Dschulnigg P., Petrus im Neuen Testament (Huber)	237
Dunn J.D.G. (Hg), Paul and the Mosaic Law (WUNT) (Fuchs)	217
Dunn J.D.G., The Epistles to the Colossians and to Philemon (Fuchs)	275
Ebersohn M., Das Nächstenliebegebot in der synoptischen Tradition (Fuchs)	232
Elliott J.K. (Hg), The Apocryphal Jesus (Fuchs)	232
Evangelium - Schriftauslegung - Kirche. Fs P. Stuhlmacher (Fuchs)	209
Gerhardsson B., The Shema in the New Testament (Fuchs)	227
Hofius O. - Kammler H.C., Johannesstudien. (Fuchs)	262
Hooker M.D., Not Ashamed of the Gospel (Giesen)	235
Hübner H., Vetus Testamentum in Novo Bd. 2 (Fuchs)	226
Kowalski B., Die Hirtenrede im Kontext des Johannesevangeliums (Fuchs)	264
Limbeck M., Das Gesetz im Alten und Neuen Testament (Böhmisch)	228
Mauerhofer E., Einleitung in die Schriften des Neuen Testaments 2 (Fuchs)	238
Menken M.J., Old Testament Quotations in the Fourth Gospel (Fuchs)	263
Merklein H., Die Jesusgeschichte-synoptisch gelesen (Fuchs)	242
Michel O., Aufsehen auf Jesus (Schreiber)	279
Moo D.J., The Epistle to the Romans (Fuchs)	270
Müller C.G., Gottes Pflanzung, Gottes Bau, Gottes Tempel (Fuchs)	271
Müller G., Johann Leonhard Hug (Fuchs)	214
Muraoka T., A Greek-English Lexicon of the Septuagint (Fuchs)	206
Nebenzahl K.(Hg), Atlas zum Heiligen Land (Böhmisch)	208
Sæbø M. (Hg), Hebrew Bible / Old Testament (Böhmisch)	221
Schlarb E., Die gesunde Lehre (Oberforcher)	277
Schulz H.-J., Die apostolische Herkunft der Evangelien (Schreiber)	238
Seeley D., Deconstructing the New Testament (Öhler)	229
Söding Th. (Hg), Der Evangelist als Theologe (Fuchs)	254
Steiger J.A., Johann Ludwig Ewald (Fuchs)	216
Storm H.-M., Die Paulusberufung nach Lukas und das Erbe der Propheten	268
Theißen G.-Merz A., Der historische Jesus (Fuchs)	236
Trunk D., Der messianische Heiler (Fuchs)	246
Walter N., Praeparatio Evangelica (Fuchs)	207
Wheeler S., Wealth as Peril and Obligation (Giesen)	233
Wolff Ch., Der erste Brief des Paulus an die Korinther (Fuchs)	271

The Son on the Father's Lap
The Meaning of εἰς τὸν κόλπον in John 1:18

For 150 years it has been a widespread scholarly assumption that there is a correlation between the place of the beloved disciple during the Last Supper (John 13:23) and the position of the Son in relation to the Father according to the Prologue (1:18)¹. This view seems to be supported by the fact that εἰς τὸν κόλπον in 1:18 has a clear linguistic parallel in ἐν τῷ κόλπῳ which we find in 13:23. Some scholars have read 1:18 in the light of 13:23 suggesting that the friendship and intimacy expressed between Jesus and the beloved disciple in the context of table fellowship is the model to understand the relationship which is expressed between the Son and the Father in the Prologue. The great majority of exegetes, however, takes the relationship between Son and Father in 1:18 to be the model for the relationship between Jesus and the beloved disciple in the context of the Last Supper. Just as being at the bosom of the Father enabled the Son to reveal the Father (cf. ἐξηγήσατο in 1:18), so being at the bosom of Jesus gives legitimacy to the beloved disciple to be the faithful witness which forms the foundation of the fourth gospel. A detailed analysis has brought to light that the assumed correlation between 1:18 and 13:23 is not without serious problems². Turning to Luke 16:22-23, the only other NT reference where κόλπος is used in the meaning 'bosom'³, for a better understanding of John 1:18 can offer even less conclusive evidence⁴. In the contexts of Luke 16:22-23 and John 1:18 we are left with the question whether κόλπος is used to express a special place of a guest of honour or a friend during a banquet

¹ F.C. BAUR, *Kritische Untersuchungen über die kanonischen Evangelien, ihr Verhältniß zu einander, ihren Charakter und Ursprung*, Tübingen, 1847, pp. 377-378.

² See LATAIRE, *De aan de boezem van de Vader zijnde*, pp. 127-136 (for the complete reference, see note 5).

³ There are six occurrences of κόλπος in the NT, four in the meaning 'bosom' (Luke 16:22.23; John 1:18; 13:23), one in the meaning 'fold of a garment' (Luke 6:38) and one in the meaning 'bay' or 'gulf' (Acts 27:39).

⁴ See *ibid.*, pp. 137-140.

or the place of a child in the lap, at the bosom or in the arms of a parent. This is the question we want to address in this investigation⁵.

Comparing the translations of John 1:18 we are struck by the great variety of ways in which εἰς τὸν κόλπον τοῦ πατρὸς is rendered. The word κόλπος is translated first of all with 'bosom', *Busen*, *boezem*⁶; secondly there is the rendering *Schoß*, *schoot*⁷; thirdly we find *Brust*⁸; in the fourth place some also used the translation 'heart', *Herz*, *hart*⁹. The expression εἰς τὸν κόλπον τοῦ πατρὸς has

⁵ The research that I am going to present here is based on my thesis entitled "*De aan de boezem van de Vader zijnde*". *Exegetische studie van Joh 1,18b in zijn context*, which was completed in September 1995 at Katholieke Universiteit Leuven, Belgium (dir. Prof. Dr. Reimund Bieringer). I should like to offer a sincere word of thanks to Mrs. Frederique Vandecasteele-Vanneuville for translating this text into English.

⁶ For instance, in English: E.C. HOSKYNS, *The Fourth Gospel*, London, 1947: "... which is in the bosom of the Father, ..."; I.J. DU PLESSIS, *Christ as the "Only Begotten"*, in *Neotestamentica* 2 (1968): "No one has ever seen God; the only (begotten), God, who is in the bosom of the Father, He has made (Him) known"; RSV, ²1971: "... who is in the bosom of the Father, ..."; in German: F. STREICHER, *Neues Testament, aus dem Urtext in Sinnzeilen übersetzt*, Freiburg-Basel-Wien, 1964: "Niemand hat Gott je geschaut. Er, der Einzigezeugte, Gott in Person, der am Busen des Vaters ruht, Er hat Ihn kundgemacht"; E. HAENCHEN, *Das Johannes-evangelium. Ein Kommentar aus den nachgelassenen Manuskripten herausgegeben von Ulrich Busse*, Tübingen, 1980: "Gott hat niemand jemals gesehen; der einzige Sohn, der am Busen des Vaters ist, er hat Kunde gebracht"; in Dutch: J. KEULERS, *Het evangelie van Joannes vertaald en uitgelegd* (De boeken van het Nieuwe Testament), Roermond - Maaseik, 1936: "Niemand heeft God ooit gezien; God, de ééngeborene (Zoon), die tegen den boezem des Vaders rust, Hij zelf heeft gesproken"; in Afrikaans: P.P.A. KOTZÉ, *Die betekenis en konteks van genade en waarheid in Johannes 1:14-18, in Skrifte Kerk* 8 (1987) 38-51: "Niemand het God ooit gesien nie. Sy enigste Seun, self God, wat in die boesem van die Vader is, dié het Hom bekend gemaak".

⁷ For instance, in German: W. SCHMITHALS, *Der Prolog des Johannesevangeliums*, in *ZNW* 70 (1979) 16-43: "der im Schoß des Vaters ist"; O. HOFIUS, "*Der in des Vaters Schoß ist*" *Joh 1,18*, in *ZNW* 80 (1989) 163-171: "der in des Vaters Schoß ist"; in Dutch: *Petrus Canisius Vertaling*, 1955: "die in de schoot des Vaders is"; *Willibrord-vertaling*, 1981: "die in de schoot des Vaders is". The English equivalent 'lap' is not found.

⁸ For instance, in German: J. BECKER, *Das Evangelium nach Johannes*, vol. I, Würzburg, ²1985: "der an der Brust des Vaters ist"; R. SCHNACKENBURG, *Das Johannesevangelium* (HThK, IV), vol. I, Freiburg - Basel - Wien, 1965: "der an der Brust des Vaters ruht". The English equivalent 'breast' is not found.

⁹ For instance, in English: G.R. BEASLEY-MURRAY, *John* (WBC, 36), Waco TX, 1987: "who is ever close to the Father's heart"; *NRSV*, 1989: "who is close to the Father's heart"; in German: *Einheitsübersetzung*, ²1980: "... und am Herzen des Vaters ruht"; M. THEOBALD, *Die Fleischwerdung des Logos. Studien zum Verhältnis des Johannesprologs zum Corpus*

further been rendered with 'at the side', *zur Seite, naast*¹⁰; still others give a descriptive translation expressing the intimate relationship or the solidarity between the Father and the Son to which these words would point¹¹. It is striking that the French translations without exception all have *sein* for *κόλπος*¹².

Keeping this variety of translations in mind, it is somehow surprising that commentaries and specialized studies on John 1:18 have hardly paid any attention to the actual meaning of *κόλπος*¹³. The few authors who indeed do focus on the meaning of this word limit themselves to pointing to the other occurrences of this vocabulary in the NT and the LXX¹⁴. A more fundamental linguistic investigation seems, however, to be called for in order to avoid the pitfall of projecting into the Biblical text the meaning that is most familiar to us or that is most clearly implied by the receptor language¹⁵. In what follows we shall first present what the dictio-

des Evangeliums und zu 1 Joh (NTOA NF, 20), Münster, 1988: "der zum Herzen des Vaters geneigt ist"; in Dutch: M.H. VAN DER ZEYDE, *Het is altijd geweest, het Woord. Het Johannes-evangelie. Nederlandse vertaling*, Kampen, 1989: "zo na aan het hart van de Vader"; *Willibrord-vertaling*, 1992: "die nu rust aan het hart van de Vader".

¹⁰ For instance, in English: R. BROWN, *The Gospel According to John. Introduction, Translation and Notes* (AncB), vol. I, Garden City NY, 1966: "ever at the Father's side"; *New International Version*, 1978: "who is at the Father's side"; in German: J. JEREMIAS, *Der Prolog des Johannesevangeliums (Johannes 1,1-18)* (Calwer Hefte, 88), Stuttgart, 1967: "der zur Seite des Vaters gesessen hatte"; in Afrikaans: E.P. GROENWALD, *Die evangelie van Johannes*, Kaapstad, 1980: "wat die naaste aan die Vader is".

¹¹ For instance, in English: *Living Bible*, 1971: "for he is the companion of the Father"; J.B. PHILLIPS, *The New Testament in Modern English*, New York NY, ²1972: "who lives in the closest intimacy with the Father"; in German: *Gute Nachricht*, ²1982: "der ganz eng mit dem Vater verbunden ist"; G. KORTING, *Die esoterische Struktur des Johannesevangeliums* (BU), part I, Regensburg, 1994: "der (umgekehrt) in diese Bewegung der Liebe ewig eingeht"; in Dutch: *Groot Nieuws voor U*, 1977: "en die intiem is met de Vader".

¹² This might be explained by the fact that the French word *sein* covers a wide range of meanings, viz. at the same time *bosom*, *breast*, *lap* and *heart*.

¹³ For exceptions, see M.-É. BOISMARD, *Le Prologue de saint Jean* (LeDiv, 11), Paris, 1953, p. 90, and I. DE LA POTTERIE, *La vérité dans Saint Jean* (AnBib, 73), Roma, 1977, pp. 228-229.

¹⁴ See, for instance, B.F. WESTCOTT, *The Gospel According to St. John. The Greek Text with Introduction and Notes*, Ann Arbor MI, 1908, p. 28; SCHNACKENBURG, vol. I, 1965, p. 256; B. LINDARS, *The Gospel of John* (NCeB), London, 1972, p. 99.

¹⁵ In a similar context J.P. LOUW, *Semantics of New Testament Greek* (Semeia Studies), Chicago IL, 1982, p. 34, speaks about the 'unmarked meaning' of a word, whereby "unmarked" is understood as that meaning which would be readily applied in a minimum

naries say about κόλπος. This is followed by an analysis of the LXX evidence. In a concluding part we shall offer some suggestions concerning John 1:18.

Κόλπος in Lexicography

J.P. Louw notes that a word (considered as a pattern of sounds) standing on its own, apart from any context, is a linguistic symbol which *may* indicate several things. He writes: "A word does not have a meaning without a context, it only has possibilities of meaning"¹⁶. Which are, in this sense, the possible meanings of the word κόλπος according to some of the most common dictionaries?

Lexica generally distinguish three possible meanings of κόλπος. We summarize them by means of the following glosses: firstly 'bosom, breast, chest'; secondly 'fold/bosom of a garment'; and thirdly 'bay of the sea, gulf'¹⁷. How have these different meanings been defined?

context where there is little or nothing to help the receptor in determining the meaning ... It is important to note that this is a matter of frequency, not meaning. Often the meaning that one first hears, or encounters daily, will be the one that is most 'natural', or 'normal', or 'general' to that individual". It will be no mere coincidence then, that it are French authors such as I. DE LA POTTERIE, *L'emploi dynamique de εἰς dans Saint Jean et ses incidences théologiques*, in *Bib* 43 (1962) 366-387, esp. p. 385; SOEUR JEANNE D'ARC, *Évangile selon Jean. Présentation du texte grec, traduction et notes établies* (Nouvelle collection de textes et documents), Paris, 1990, p. 6; C. L'ÉPLATTENIER, *L'Évangile de Jean* (La Bible, Porte-parole), Genève, 1993, p. 34, who opt for the basic meaning of 'womb' (*sein* can indeed also have the meaning of 'womb' besides 'lap'). This aspect is completely absent from the English counterpart 'bosom'.

¹⁶ LOUW, *Semantics*, p. 40.

¹⁷ Cf. J.H. THAYER, *A Greek-English Lexicon of the New Testament being Grimm's Wilke's Clavis Novi Testamenti*, Edinburgh, ⁴1901, pp. 353-354: 1) bosom, 2) the bosom of a garment, 3) a bay of the sea; F. ZORRELL, *Lexicon graecum Novi Testamenti* (CSS, 1/7), Paris, ³1961, pp. 310-311: 1) sinus, 2) sinus vestis laxioris cingulo constrictae, 3) sinus maris; R. MEYER, Art. κόλπος, in *ThWNT* 3 (1938) 824-826, pp. 824-825: 1) Busen, Schoß, 2) Gewandbausch, 3) Bucht; A. BAILLY, *Dictionnaire grec-français*, Paris, 1950, p. 1115: 1) sein, 2) pli, 3) par analogie: repli ou enfoncement de la mer entre deux vagues ...; W. BAUER, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, Berlin, ⁴1952, cols. 801-802: 1) Busen, Brust, 2) Bausch, 3) Bucht des Meeres, Golf; W.F. ARNDT-F.B. GINGRICH, *Greek-English Lexicon of the New Testament and Other Early Christian Literature. A Translation and Adaption of W. Bauer's griechisch-deutsches Wörterbuch zu den Schriften des Neues Testaments und die übrigen urchristlichen Literatur*, Cambridge - Chicago IL, ⁴1957, p. 443: 1) bosom, breast, chest, 2) fold of a garment, 3) bay, gulf; G. ABBOTT-SMITH, *A Manual Greek Lexicon of the New*

J.H. Thayer's definition of the second meaning of κόλπος contains practically all data that are given by the other dictionaries. He describes κόλπος in the sense of 'fold of a garment' as "a hollow formed by the upper forepart of a rather loose garment bound by a girdle, used for keeping and carrying things"¹⁸. According to H.G. Liddell-R. Scott κόλπος having this meaning often occurs in the plural¹⁹.

In many lexicons what we identified as the third meaning of κόλπος, namely 'bay of the sea, gulf', is only the first in a series of several glosses that can be placed under the same denotation '*bosom-like hollow*'²⁰. In this sense κόλπος can

Testament, Edinburgh, ⁵1964, pp. 252-253: 1) bosom, 2) bosom or fold of a loose garment, 3) bay, gulf; H. BALZ-G. SCHNEIDER (eds.), *Exegetisches Wörterbuch zum Neuen Testament*, Stuttgart - Berlin - Köln - Mainz, part 2: ἐξ-όψωνιον, 1981, col. 758: 1) Busen, Brust, 2) Bausch (eines Gewandes), 3) Meeresbucht; W. BAUER-K. ALAND-B. ALAND, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur*, Berlin - New York, ⁶1988, col. 874: 1) Busen, Brust ... möglich ist für κόλποι auch die Bedeutung Schoß, 2) Bausch, 3) Bucht des Meeres, Golf; J.P. LOUW-E.A. NIDA, *Greek-English Lexicon of the new Testament Based on Semantic Domains*, New York, 1988, part 2, p. 145: 1) lap, 2) fold, 3) bay. The following dictionaries distinguish only two meanings. For ethymological reasons they consider 'bosom', 'lap' as the primary meaning, and 'fold' and/or 'bay' as secondary or metaphorical meanings: J.M.S. BALJON, *Grieksch-theologisch woordenboek, hoofdzakelijk van de oud-christelijke letterkunde*, part II: κ-ω, Utrecht, 1899, pp. 118-119; H. CREMER, *Biblisch-theologisches Wörterbuch der Neutestamentlichen Gräzität*, Greifswald, ¹⁰1915, p. 615; P. CHANTRAINE, *Dictionnaire étymologique de la langue grecque. Histoire des mots*, Paris, 1968, pp. 558-559. Besides 1) bosom, lap, 2) fold of a garment, 3) any bosom-like hollow, H.G. LIDDELL-R. SCOTT, *A Greek-English Lexicon With a Supplement. Revised and Augmented throughout by H.S. JONES*, part I: α-κωψ, Oxford, 1968, p. 974, distinguish a fourth possible meaning, namely 'enveloping force'. The following dictionaries contain very little useful information concerning κόλπος: J.H. MOULTON-G. MILLIGAN, *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*, London, 1914-1929, p. 353; G.W.H. LAMPE (ed.), *A Patristic Greek Lexicon*, Oxford, 1961-1968, pp. 765-766; and H. FRISK, *Griechisches etymologisches Wörterbuch* (Indogermanische Bibliothek, 11), part I: A-Ko, Heidelberg, 1973, pp. 904-905.

¹⁸ Cf. THAYER, *Greek-English Lexicon*, pp. 353-354.

¹⁹ LIDDELL-SCOTT, *Greek-English Lexicon*, p. 974.

²⁰ See, for instance, ABBOTT-SMITH, *Manual Greek Lexicon*, p. 974; LIDDELL-SCOTT, *Greek-English Lexicon*, p. 974; cf. MEYER, κόλπος, p. 824: "jede Wölbung oder Vertiefung".

refer to 'valley', 'dale', 'fistula'²¹, and combined with αἰθέρος it can even indicate 'firmament'²².

Let us now return to the definition of the first meaning of κόλπος, which we provisionally rendered by the gloss 'bosom'. It is very significant that certain dictionaries mention 'breast' as a second gloss besides 'bosom'²³, while others give 'lap'²⁴. In the first case κόλπος seems to be understood rather in the sense of "the front of the body between the arms"²⁵; in the second κόλπος seems to be understood rather in the sense of "the region of the body extending from the breast to the legs, especially when a person is in a seated position"²⁶.

In the above descriptions κόλπος designated an external part of the body. But in certain instances the word might also indicate internal organs. According to A. Bailly κόλπος can refer to 'belly, intestines'²⁷. Liddell-Scott notice that κόλπος can

²¹ This is mentioned, for instance, by BAILLY, *Dictionnaire*, p. 1115; FRISK, *Griechisches etymologisches Wörterbuch*, p. 904-905; CHANTRAINE, *Dictionnaire*, pp. 558-559; LIDDELL-SCOTT, *Greek-English Lexicon*, p. 974.

²² See, for instance, BALJON, *Grieksch-theologisch woordenboek*, pp. 118-119; CREMER, *Biblisch-theologisches Wörterbuch*, p. 615.

²³ ARNDT-GINGRICH, *Greek-English Lexicon*, p. 443; BALZ-SCHNEIDER, *Exegetisches Wörterbuch*, col. 758; BAUER-ARNDT-GINGRICH, *Griechisch-deutsches Wörterbuch*, col. 874.

²⁴ BALJON, *Grieksch-theologisch woordenboek*, pp. 118-119; CREMER, *Biblisch-theologisches Wörterbuch*, p. 615; MEYER, κόλπος, p. 824; LIDDELL-SCOTT, *Greek-English Lexicon*, p. 974; LOUW-NIDA, *Greek-English Lexicon*, part I, p. 99. Also BAUER-ARNDT-GINGRICH, *Griechisch-deutsches Wörterbuch*, col. 874, advance 'lap' as a possible meaning of κόλπος, but with this meaning it would occur mainly in the plural.

²⁵ THAYER, *Greek-English lexicon*, pp. 353-354; cf. ZORRELL, *Lexicon Graecum*, pp. 310-311: "pars corporis humani anterior ad pectus"; DE LA POTTERIE, *Vérité*, p. 228: "il désigne la partie antérieure du thorax humain, l'espace compris entre la poitrine et les bras ouverts, qu'il s'agisse d'un homme ou une femme".

²⁶ LOUW-NIDA, *Greek-English Lexicon*, part I, p. 99. The following two authors seem to have defined the primary meaning of κόλπος in the same way: BAILLY, *Dictionnaire*, p. 1115: "genoux ou sein d'une femme qui porte un enfant"; CHANTRAINE, *Dictionnaire*, pp. 558-559: "sein de mère ou de nourrice".

²⁷ BAILLY, *Dictionnaire*, p. 1115.

indicate the external 'bosom, lap', as well as the female genitals and, in the same line, refer to 'womb'²⁸.

Κόλπος in the LXX

Since words are mere vehicles of meaning within a concrete context and since this specific context itself contributes to the meaning of a word²⁹, we now turn from a noncontextual look at the possible meanings of κόλπος to concrete instances where this word is used. Our study is limited to the instances found in the LXX³⁰.

The word κόλπος is used 41 times in the LXX. Thirty times it is the translation of the Hebrew קִרְבִּי³¹, twice of נֶחֱמִי³², twice of צִלְחִית³³, once of קָרַח (Job 23:12), once of קֶרֶח (Prov 30:4) and once of קָרַח in Hos 8:1³⁴. In the LXX translation both Exod 4:6 and 1 Kings 22:35 use the word κόλπος once more than the original Hebrew text. In addition there is one attestation of κόλπος in Sir 9:1. In the Hebrew text of Job 31:34 there is no counterpart of the Greek κόλπος.

²⁸ LIDDELL-SCOTT, *Greek-English Lexicon*, p. 974, according to whom this usage is typical for poetry. See also, for instance, BALJON, *Grieksch-theologisch woordenboek*, pp. 118-119; CREMER, *Biblich-theologisches Wörterbuch*, p. 615.

²⁹ Cf. the proposal of LOUW, *Semantics*, p. 30, for an investigation of the meaning of ἀμαρτάνω, which in fact is applicable in the same way to the investigation of κόλπος and to any other similar investigation: "In order to know what sin is we must consider the *passages* ... that deal with sin, not a particular *word* used to signify sin. The meaning of 'sin' is therefore extracted from the sentences and paragraphs that deal with sin".

³⁰ We are well aware of the limitations of the following survey, the more when we take into consideration that the LXX translation of the Hebrew Bible began already in the third century B.C. An investigation of the contemporary use of κόλπος doubtlessly would bring us to a more adequate understanding of κόλπος in 1:18, but this is beyond the scope of the present study.

³¹ Gen 16:5; Exod 4:6 (2 times); 4:7 (3 times); Num 11:12; Deut 13:7; 28:54,56; Ruth 4:16; 2 Sam 12:3,8; 1 Kings 3:20 (2 times); 17:19; 22:35; Job 19:27; Pss 34(35):13; 73(74):11; 78(79):12; 88(89):51; Prov 6:27; 16:33; 17:23; Eccl 7:9; Isa 65:6,7; Jer 39(32):18; Lam 2:12.

³² Ps 128(129):7 and Isa 49:22.

³³ Prov 19:24; 26:15.

³⁴ The Hebrew קֶרֶח which according to L. KOEHLER, W. BAUMGARTNER, et al., *Hebräisches und aramäisches Lexikon zum Alten Testament*, part I, Leiden, ³1967, p. 300, means *Gaumen* ('palate'), is translated by the LXX with κόλπος.

Instead of starting from the LXX translation and seeking the Hebrew equivalent of the Greek κόλπος, one can also take the Masoretic text as a starting-point and look up the instances where the Hebrew קִיץ (which in 30 cases is rendered κόλπος) has *not* been translated with κόλπος. This investigation produces the following results. In four instances the LXX renders the Hebrew קִיץ by another word than κόλπος: In Isa 40:11 the shepherd carries his lambs ἐν γαστρὶ; and the LXX translation of Ezek renders קִיץ respectively with κόλπωμα (43:13), κοίλωμα (43:14) and κύκλωμα (43:17). There are three instances where the LXX describes the Hebrew expression. First, in 1 Kings 1:2 we find κοιμηθήσεται μετ' αὐτοῦ. Second, in Prov 5:20 the LXX offers μηδέ συνέχου ἀγκάλαις as a translation; and third, in Mic 7:5 the LXX reads ἀπο τῆς συγκοίτου σου φύλαξαι.

What is the meaning of κόλπος wherever it occurs in the LXX? In 1 Kings 22:35 and Prov 19:24; 26:15 κόλπος seems to indicate a 'bosom-like hollow'. In the story of the death of King Ahab it is said that blood flows from the wound εἰς τὸν κόλπον τοῦ ἄρματος. Κόλπος seems to refer there to an excavation in the bottom of the chariot³⁵. In Prov 19:24 and 26:15, where, as mentioned above, in the Hebrew text we read צִלְחָיִץ, κόλπος refers to a dish for food³⁶.

In Ex 4:6.7; Ps 73(74):11; 128(129):7 and Prov 6:27; 17:23; 30:48 κόλπος is used in the sense of a 'fold in a garment'. The story of the call of Moses describes how the Lord makes himself known before Moses as the God of Abraham, Isaac and Jacob. Three times Moses asks a proof of authenticity from the One that sends him. One of these proofs is the sign of the hand become leprous: "Put your hand εἰς τὸν κόλπον σου" (Ex 4:6). When Moses takes his hand ἐκ τοῦ κόλπου αὐτοῦ, it is as white as snow. Ps 73(74):11 too talks about putting the hand into the fold of a garment³⁷. Out of the attestation of κόλπος in Ps 128(129):7, Prov 6:27, 17:23 and 30:4 becomes clear that the fold of the garment was specifically used to carry or to keep things. Ps 128(129):7 mentions the κόλπος of the binders of sheaves³⁸. In

³⁵ Cf. G. ANDRÉ, Art. קִיץ *hēq*, in *ThWAT* 2 (1977) 912-915, col. 912.

³⁶ According to KOEHLER-BAUMGARTNER, *Lexikon*, part III, p. 962, צִלְחָיִץ stands for "Fläschchen, kleines Gefäß, ...Schüssel, kleiner Krug, ...ein Napf von kleiner oder mittlerer Form".

³⁷ According to ANDRÉ, קִיץ, col. 913, 'to put his hand in his garment' is an other way of saying 'to be passive'.

³⁸ Here κόλπος is the translation of צִנּוֹן, which appears to be a synonym of קִיץ. Cf. KOEHLER-BAUMGARTNER, *Lexikon*, part I, p. 330.

Prov 17:23 a present is received in the κόλπος. Prov 6:27 asks whether it is possible to carry fire in the κόλπος without burning one's clothes. Prov 30:4, finally, wonders who is the one who has gathered the wind in his κόλπος³⁹.

It is much more difficult to define the meaning of κόλπος in Ps 34(35):13; 88(89):51; Eccl 7:9 and Job 23:12. We shall not discuss Ps 34(35):13 the Hebrew text of which is also very problematic⁴⁰. In the other three passages κόλπος seems to refer to the inner self of the human being, the center of the feelings. This is at least the way in which G. André understands the Hebrew קִי in Ps 88(89):51 and Eccl 7:9, and it does seem to be also the most acceptable interpretation of the Greek κόλπος. Ps 88(89):51 has to do with an insult which is borne in the κόλπος, and Eccl 7:9 with wrath which rests in the κόλπος. Presumably also in Job 23:12 κόλπος has to be understood in the same sense⁴¹. There we are told that Job kept or hid the words of God in his κόλπος. According to André the Hebrew קִי in Ps 78(79):12; Jer 39(32):18 and Isa 65:6.7 also has to be interpreted in the sense of the 'inner self of the human being'. Each of these passages speaks about retribution קִי על, in the LXX consistently rendered with ἀποδίδωμι εἰς τὸν κόλπον. This expression would emphasize that punishment for sin against God reaches as far as the inner self of the human being⁴².

We now turn to a number of instances in the LXX where κόλπος can be rendered with the glosses 'lap', 'bosom'. We can distinguish two groups: the passages where κόλπος is used in the context of man-woman relationships at the one hand, and those in the context of parent-child relationships at the other hand. Gen 16:5; Deut 13:6; 28:54.56; 2 Sam 12:8 and Sir 9:2 belong to the first group.

³⁹ In Prov 30:4 κόλπος is the translation of יָפֶת, which KOEHLER-BAUMGARTNER, *Lexikon*, part I, p. 326, render with *hohle Hand*. Cf. NRSV: "in the hollow of the hand".

⁴⁰ ANDRÉ, קִי, col. 914, summarizes some of the interpretations of the verse.

⁴¹ In Job 23:12, κόλπος is the translation of the Hebrew קִי. The meaning of the Hebrew noun קִי in Job 23:12 is so much disputed, however, that interpreters have been seeking help in the LXX. Cf., for instance, the commentaries of R. GORDIS, *The Book of Job. Commentary, New Translation and Special Studies* (Moresht Series, 2), New York, 1978, p. 262: "On the basis of the LXX, most modern studies render 'In my bosom I kept the words of his mouth' (cf. Ps 119:11)"; E.M. GOOD, *In Turns of Tempest. A Reading of Job with a Translation*, Stanford CA, 1990, p. 112: "*Mehuqi* is often taken as 'in my bosom'. But *hoq* signifies a limit or boundary in 14.5; Prov 30.8; Jer 5.22 and Isa 5.14, and Job uses it in the related sense of 'decree', 'sentence' in v. 14a".

⁴² ANDRÉ, קִי, col. 914.

The context of Gen 16:5 and 2 Sam 12:8 clearly indicates that the word κόλπος is used in connection with sexual intercourse⁴³. When it became clear that Sarai was barren and not able to bear children to Abram, she suggested to him to go to Hagar, her Egyptian slave-girl. By the time Hagar found out that she was pregnant, she looked with contempt on Sarai. So Sarai went to Abram, complaining: "I gave my slave-girl εἰς τὸν κόλπον σου and when she saw that she had conceived, she looked on me with contempt" (Gen 16:5). In a similar way the expression δίδωμι ἐν τῷ κόλπῳ in 2 Sam 12:8 seems to suggest sexual intercourse. Nathan expresses the words of God when he reproaches David for having taken the wife of Uriah the Hittite, even though the Lord had given him his master's wives εἰς τὸν κόλπον αὐτοῦ.

In Gen 16:5 and 2 Sam 12:8 we might be inclined to consider κόλπος to be an indirect reference to the genitals. That κόλπος might indeed be a shrouded reference to the genitals of a man as well as of a woman (cf. Deut 28:56!), seems to be even more obvious in Deut 13:7; 28:54.56 and Sir 9:2, where we find expressions such as ἡ γυνὴ αὐτοῦ ἢ ἐν τῷ κόλπῳ αὐτοῦ and ὁ ἀνὴρ αὐτῆς ὁ ἐν τῷ κόλπῳ αὐτῆς (and other variations). Some translations try to play down the allusion to marital intercourse⁴⁴. But for what reason should this allusion have to be shunned? Probably we would do more justice to the actual meaning of these expressions by rendering them as 'husband' and 'wife'⁴⁵.

⁴³ Cf. *ibid.*, col. 913.

⁴⁴ See, for instance, the Willibrord translation of Dt 28:54.56 where one reads "zijn geliefde vrouw" and "haar geliefde man". Cfr. also Dt 13:7 in the same translation: "uw liefste vrouw". In the NRSV we find "the wife you embrace" in Dt 13:6. The NRSV verse division corresponds with the LXX, while the Willibrord translation reflects the Hebrew numbering. A number of commentaries give a rather 'platonic' interpretation of this expression. Cf. WESTCOTT, 1908, p. 28: "The image is used of the closest and tenderest of human relationships, of mother and child (Num. xi. 12), and of husband and wife (Deut. xiii. 6)"; BOISMARD, *Prologue*, p. 90, who, as may have become clear from our survey, takes a wrong starting-point, writes: "En langage biblique, il y a *toujours*, implicite, l'idée d'intimité, d'affection. L'enfant repose sur le sein de sa mère (1 Reg., 3,20); la femme repose sur le sein de son mari (Deut., 28,54)" (the italics are mine); LINDARS, 1972, p. 99: "The idea of the bosom companion ... comes from the nursing of a child (Ruth 4.16; 2 Sam. 12.3), from the embrace of husband and wife (Dt. 13.6)"; DE LA POTTERIE, *Vérité*, pp. 228-229: "L'expression ἐν τῷ κόλπῳ décrit les rapports de tendresse entre l'homme et la femme".

⁴⁵ See MEYER, κόλπος, p. 824: "als Ausdruck ehelicher Gemeinschaft"; and SCHNAKENBURG, part I, 1965, p. 256. Cf. ANDRÉ, קִרְבּ, col. 913: "'*esoet heq* ist die Ehefrau (Deut 13,7; 28,54), und '*is heq* bezeichnet den Ehemann (Deut 28,56)".

The second group of LXX attestations where κόλπος can be translated with the glosses 'bosom, lap' occur in a context of parent-child relationships, namely Ruth 4:16; 1 Kings 17:19; Lam 2:12; Isa 49:22; 1 Kings 3:20; 2 Sam 12:3 and Num 11:12. Ruth 4:16 describes how Naomi takes the child her daughter-in-law Ruth has borne and how she lays him εἰς τὸν κόλπον αὐτῆς and nurses him. Usually this has been interpreted as an action by which Naomi adopted the boy. The following verse seems to affirm this interpretation: "A son has been born to Naomi"⁴⁶. More recently exegetes tend to opt for the interpretation which sees Naomi as a grandmother caressing her grandchild⁴⁷. E. Zenger considers this interpretation still too weak to catch the full meaning of the expression. Read against the background of the whole book of Ruth he defends that this act expresses both the caressing way Naomi holds the child as the grateful and happy acceptance of God's gift⁴⁸. Zenger writes that in taking the child on her lap/at her bosom (or perhaps 'in her arms'), Naomi has become the foster mother and nurse of the child, she has become "zu einer Gestalt, die das Leben nährt und schützt"⁴⁹.

As in Ruth 4:16, so also the mother of the sick child in 1 Kings 17:17-24 must have held the child in her lap/at her bosom, as in verse 19 it is said that the prophet Elijah takes the child ἐκ τοῦ κόλπου αὐτῆς to bring it to the upper room where he heals it. We find the same image of holding a child in the lap/at the bosom in Lam 2:12; Isa 49:22 and 1 Kings 3:20. Lam 2:12 expresses the complaint that the people has been so seriously destructed that even the infants and babes pour out their life sitting εἰς κόλπον μητέρων αὐτῶν. In Isa 49:22 God comforts Zion, saying

⁴⁶ See, for instance, T.H. GASTER, *Myth, Legend, and Custom in the Old Testament. A Comparative Study with Chapters from Sir James G. Frazer's 'Folklore in the Old Testament'*, New York - Evanston IL, 1918, 1969, pp. 448-449 and 540.

⁴⁷ Cf. R.L. HUBBARD, *The Book of Ruth* (New International Commentary on the Old Testament), Grand Rapids MI, 1988, p. 274: "The OT associated the *breast* (*hēq*) with gentle, primarily maternal care for infants. Again, what a tender moment - the fragile baby snuggled peacefully on gray-haired Naomi's bosom".

⁴⁸ E. ZENGER, *Das Buch Ruth* (ZBK AT, 8), Zürich, 1986, pp. 97-98; cf. E. FAY, *Ruth: A New Translation with Introduction, Notes, and Commentary* (AnCB, 7), Garden City NY, 1975, p. 165: "We have a grandmother delighted in her grandchild ... and all this is arched over the fact that here is the long-awaited male heir"; cf. also HUBBARD, 1988, p. 274: "it portrayed Naomi's receipt of Ruth's precious gift ... The language ('breast') suggests that Naomi did so as a warm, tender mother".

⁴⁹ ZENGER, 1986, p. 98. See also FAY, 1975, p. 165, who defends that this act expresses protection and care: "The *hēq* ... is the place for comforting the weak, the unprotected, or the beloved".

that the peoples and nations will bring Zion's sons ἐν κόλπῳ and will carry Zion's daughters on their shoulders⁵⁰.

1 Kings 3:16-28 relates the story of the two women going to King Solomon to call on his wisdom in their dispute concerning the dead and the living child. One of the women tells how the child died because the other woman lay on the child. "She got up in the middle of the night and took my child from beside me (ἐκ τῶν ἀγκαλῶν μου) while your servant was sleeping. She laid him ἐν τῷ κόλπῳ αὐτῆς, and laid her dead child ἐν τῷ κόλπῳ μου" (1 Kings 3:20). Notice the way in which the words ἀγκάλη (literally 'bowcd arm') and κόλπος are used together here, which seems to imply that both expressions point to the same reality and at the end are synonyms. May we see a confirmation of this in the fact that the LXX version of Prov 5:20 renders the Hebrew רִיחַ descriptively with μηδέ συνέχου ἀγκάλαις?

So far two attestations have not been taken into consideration, namely 2 Sam 12:3 and Num 11:12. In the 'parable' of the rich man, owning many sheep and oxen, and the poor man, owning only one single lamb, the prophet Nathan portrays for David how beloved this one lamb was to the poor man: "... it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie ἐν τῷ κόλπῳ αὐτοῦ, and it was like a daughter to him" (2 Sam 12:3). Although being a lamb, it is treated as a child, including the laying ἐν τῷ κόλπῳ αὐτοῦ⁵¹. In Num 11:12 finally, Moses is displeased because of the people's complaining and says to God: "Did I conceive all this people? Did I give birth to them, that you should say to me, 'Carry them εἰς τὸν κόλπον σου, as a nurse⁵² carries a sucking child'". Just as we have seen above in connection with Isa 49:22, so the passages 2 Sam 12:3 and Num 11:12 clearly show that κόλπος used to express the holding

⁵⁰ As in Ps 128 (129):7 κόλπος is the Greek rendering of רִיחַ.

⁵¹ F. STOLZ, *Das erste und zweite Buch Samuel* (ZBK AT, 9), Zürich, 1981, p. 240, remarks: "Es ist ja gänzlich unnatürlich, daß einer sein Lamm mit dem Becher trinkt und wie eine Tochter hält". According to him these exaggerations are meant by the narrator to make one thing clear: "Da liebt einer etwas über alles".

⁵² Num 11:12 LXX uses τιθήνης which as such can be masculine or feminine without a definite article. Τιθήνης occurs six times in the LXX. In 4 Kings 10:1.5; Isa 49:23 the definite article or the context identifies the word as masculine. LIDDELL-SCOTT suggest the translation *foster-father*. In Ruth 4:16 it is the context and in 2 Kings 4:4 it is the definite article ἡ which suggest that τιθήνης is feminine and means *nurse* (cf. also 3 Macc 1:20). LIDDELL-SCOTT also mention the feminine form ἡ τιθήνη which, however, does not occur in the LXX. In Num 11:12 LXX τὸν θηλάζοντα is a clear indication that τιθήνης is intended to be feminine.

children and even infants in the lap/at the bosom, is not used exclusively for women, but also for men.

Before summarizing the results of this investigation, we need to draw attention to the prepositions found in the latter group of κόλπος-expressions. In 1 Kings 17:19 we read ἐκ, indicating the taking away of the child out of the lap/arms of his mother. Of greater importance are the other passages, for the reason that the LXX seems to use the prepositions εἰς and ἐν interchangeably. There is no doubt about the locative meaning of the static ἐν in 2 Sam 12:3, ἐν τῷ κόλπῳ αὐτοῦ ἐκάθευδεν, and in Isa 49:22, ἄξουσιν τοὺς υἱοὺς σου ἐν κόλπῳ. However, in the expressions ἐκοίμισεν αὐτὸν ἐν τῷ κόλπῳ αὐτῆς and ἐκοίμισεν ἐν τῷ κόλπῳ μου in 1 Kings 3:20, we would rather expect εἰς, indicating direction, instead of ἐν. In Num 11:12, λαβὲ αὐτὸν εἰς τὸν κόλπον σου, and Ruth 4:16, ἔθηκεν εἰς τὸν κόλπον αὐτῆς, the use of the dynamic εἰς is selfevident because of the motion that is implied in the verbs λαβὲ respectively ἔθηκεν. Less evident is the use of εἰς in the expression ἐν τῷ ἐκχεῖσθαι εἰς κόλπον μητέρων αὐτῶν in Lam 2:12, where εἰς κόλπον has a rather locative meaning. Do we have to consider this to be the result of a hellenistic confusion of prepositions? Or may we assume that the use of either εἰς or ἐν has to do with the way the interpreter concretely pictured these scenes? This would mean that the choice of the preposition has to do with the imagery itself, and that the question whether εἰς does or does not indicate a direction is not at stake. This could be a considerable contribution to put into perspective the whole discussion concerning the so-called dynamic use of εἰς in John 1:18, at least if one assumes that the last verse of the prologue calls into mind the image of a parent holding a child.

Conclusion

It is somewhat surprising that exegetes only rarely have investigated the meaning of the infrequently used noun κόλπος in order to define the meaning of the expression ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός. The diversity of translations, however, clearly shows that the authors presupposed different meanings of the word. The dictionaries give three basic meanings of κόλπος: in the first place 'bosom, lap', secondly 'fold in a garment', and thirdly 'bosom-like hollow, bay'. These three meanings are present in the NT as well as in the LXX. The investigation of the 41 LXX-passages with κόλπος brings to the fore that the word κόλπος meaning 'bosom', 'lap' occurs on the one hand in the context of man-woman relationships. There the expression using κόλπος seems to refer to husband and wife as sexual partners, and not in the first place to the love between man and woman, as some

have defended. On the other hand the noun is found in contexts of parent-child relationships, especially in connection with the concrete way a parent holds his/her child. It is difficult, however, to determine whether the child is carried in the lap, at the bosom (not to be understood as the mother's breast since men also carry infants at their bosom), or in/on the arms. But it is obvious that all of these passages say something about the care, protection and/or love, tenderness and affection of the parent for the child. Is this the image the fourth evangelist intended to evoke by using the words $\acute{\omicron}\ \acute{\omega}\nu\ \epsilon\iota\varsigma\ \tau\acute{\omicron}\nu\ \kappa\acute{\omicron}\lambda\pi\omicron\nu\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{\omicron}\varsigma$? In that case $\kappa\acute{\omicron}\lambda\pi\omicron\varsigma$ is not a gendered term, but one that can refer to women and men as parents or nurses. Further research is required to determine whether the fact that John uses $\kappa\acute{\omicron}\lambda\pi\omicron\varsigma$ with regard to Jesus' Father in 1:18 implies a correction of a patriarchal father image with the help of an expression that connotes tenderness, care and affection.